

MARCH
APRIL
1956

BOOK LIBRARY
FIC SCHOOL
RELIGION

F
E
D
E
R
A
T
I
O
N

n
e
w
s



ECUMENICAL WORK CAMPS

Dear friends :

SINCE the beginning of the ecumenical work camp program, students have been a majority of the participants. The Federation considers that the Youth Department of the World Council of Churches represents it in this field, and therefore a close working relationship is maintained between the two, and the WSCF commends ecumenical work camps as sponsored by the Youth Department to its national Movements and constituency with its full support.

Ecumenical work camps are relatively new on the work camp scene. In the years immediately following the first world war, the International Fellowship of Reconciliation saw the value of bringing together persons of different nationalities, especially those whose countries had recently been at war, to work together in a spirit of service for international understanding and peace. Since then, many organizations have taken up this idea and developed work camp programs in countries around the world. Among them we could mention the *Service Civil International* and the American Friends Service Committee, who have been real pioneers in this field.

By the end of the second world war, a number of churches in the United States had begun to sponsor work camps for their young people and students as opportunities for practical Christian service. Through the initiative of the Congregational-Christian Service Committee, the idea of *ecumenical* work camps was born and a program launched in Europe in 1947, with experiments at the *Collège Cévenol*, a Protestant secondary school at Le Chambon-sur-Lignon in France, and Agape, the ecumenical youth centre in Italy. From 1948 to 1956 there has been a steadily increasing development of the ecumenical work camp program and interest in it on the part of European churches. In 1951, ecumenical work camps were adopted as an integral part of the work of the Youth Department of the World Council of Churches. The past few years have seen a rapid rise of enthusiasm for such camps expressed by young people, students and church leaders in the Near East, Africa, Asia, and North and South America, as well as in Europe.

In 1955, approximately one thousand young people participated in over thirty ecumenical work camps. Some of them found opportunities for reconciliation between campers of different nationalities just as great as those that existed after the first world war; others saw, especially in non-Christian lands, how ecumenical work camps can witness to the Christian concern for social needs and human suffering. Many campers have testified to "the dignity of dirty hands" as they have demonstrated that educated people are willing to do hard manual labour when there is a need to be met.

At first, ecumenical work camps in Europe were primarily concerned with reconstruction work. Their field quickly broadened to include many types of need, both material and spiritual. In addition to work in war-devastated areas, among refugees, and in localities struck by natural disaster, there has been aid to struggling minority churches, and revitalization of the Church's ministry in secularized communities. Work camps have built schools and youth centres for the church's youth, and have assisted in the churches' missionary work and their social action.

As the ecumenical work camp program expands, two issues seem to us to be primary and worthy of serious consideration. One relates to the selection of projects where campers will work: the urgency for churches and sponsoring movements to seek situations where Christians may witness in action and service to their concern for the problems of society. The other is relevant to the life and activities of the camp: the necessity for improving work camps as a means of ecumenical education and interpretation.

Social needs

It is urgent that those young people who are willing to share in the life of a community, a church and a country which is strange to them, and to render necessary help in an ecumenical work camp, should be asked to participate in a project where there is a real need to be met, be it material or spiritual. This requires a careful selection of projects. Of the eighteen camps in the 1955 European program, five worked for and with people who had no direct relationship with the Church. The others were concerned with the construction of churches and church-related institutions. Of the non-European projects, six were in situations of social witness to an unchurched society, seven were church-related.



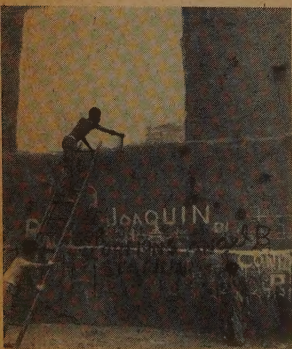
The face of Europe has changed since the time of post-war emergencies and reconstruction. The real needs of a country are often seen in the fact that questions of worship, Christian teaching and witness in service to the man-next-door are irrelevant in the minds of a majority of people. Ecumenical work camp projects should draw the attention of campers as representatives of their churches towards a new responsibility in society, and should make those outside the Church realize that being a Christian does not mean being more interested in parish life and church-going than in the social problems of our time.

Needs will differ from country to country. Where there is a minority church, help with church-related projects will almost always be justified. But even here, Christian consciousness ought to be focused on community projects with non-Christians. In countries with a Protestant or Orthodox majority, the needs of society should be seen as primary concerns of ecumenical work camps. We may cite four crucial areas of need where such camps should be held:

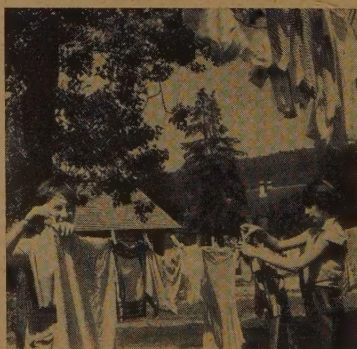
1. areas of political or racial tension ;
2. areas where fundamental education is needed and under-privileged areas on all continents ;
3. countries with majority churches, but little Christian consciousness, where there are social needs yet to be discovered ;
4. situations where stimulating contacts would be possible with industrial workers, hand labourers, rootless urban youth, etc.

In this whole field, we have much to learn from the non-church work camp organizations, who frequently show more imagination and awareness of social need than our church movements. Much would be gained likewise by the participation in secular work camps of young Christians who could be good ambassadors of Christ in these situations. Opportunities should be sought for cooperation with governmental agencies and others engaged in programs of fundamental education and social rehabilitation.

"Ecumenical" means not only that we are pulled out of our isolation to meet other Christians, but also that we emerge from our shells to meet those who know Christ not and to minister to their needs.



United States



France



Burma



Ecumenical education

The Youth Department considers ecumenical work camps to be one of the most effective forms of ecumenical training for the younger generation in the Church. Today the World Council of Churches is only one of many organizations sponsoring international voluntary work camps. It is not the only one organizing international Christian work camps. The distinctive emphasis of our camps in the total work camp movement should be the opportunities they provide for young Christians to share actively in the ecumenical movement in which their churches are engaged and to further their understanding of what it means. Thus, participating in an ecumenical work camp is much more than an adventurous vacation, more than enjoying international fellowship, more than an expression of Christian charity. Something deeper ought to happen to campers in what is, nevertheless, an adventurous experience in fellowship and service.

We want these people who volunteer their services really to experience what the Oikoumene is, its problems as well as its joys, really to understand the nature, purpose and significance of the ecumenical movement. Ideas of "pan-protestantism", of vague spiritual unity, of shallow interdenominationalism, of "ecumenical-means-something-perhaps-Christian-from-another-country", ought to be replaced by convictions that the renewal of the Church is our primary concern, expressed in our working and praying fervently for its unity and for the accomplishment of its mission.

Through participation in an international, interconfessional, inter-racial group, representing the variety of the Christian fellowship; through worship-



Work campers laid the foundation for this Greek church

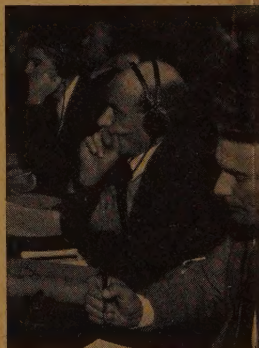
ping in unaccustomed ways ; through Bible study and the common search for the biblical message for the Church and the world today ; through a study program in which the concerns of the churches and of Christians are discussed ; through contacts with the missionary and evangelistic work of the Church, young Christians can be brought out of the ignorance, isolation and complacency which may be theirs.

The test of all that they have learned and experienced comes when they return to their homes, their home countries and churches. We want them to return, from what may have been "a mountain-top experience", with the vision and the determination to make the ecumenical movement a reality there where they live. If their understanding of the Church and its work has been renewed and deepened, they may be disturbed by what appears to be complacency and lack of understanding on the part of those who have not shared the experience with them. Indeed, the renewal of the Church does not take place without obstacles to be overcome, but if our work campers have caught a glimpse of the biblical, the theological or the liturgical renewal ; if they have sensed the new emphasis on prayer and the sacramental life ; if they have seen afresh the Church's responsibility to the world and the society in which we live ; if they have felt the spirit of real ecumenical interest and conviction ; if they have begun to rediscover what the Church in the purpose of God really is, then they *have* shared in the ecumenical movement, as their lives are renewed by the Holy Spirit. We shall continue to work and pray for the outpouring of this Spirit on the whole Church in the whole world.

WILLIAM A. PERKINS

Secretary for Work Camps
WCC Youth Department

Work camp leaders' seminar



We Brought a Hill Low... at Bethlehem

HEINRICH ROHRBACH

ONE hundred boys had no parents, no home. One hundred boys found a new home in an orphanage. But they longed to play football like other boys who go to other schools, and their own little schoolyard was much too small.

Last summer they got a football field. Nineteen young men and women came and lived in the dormitories where the boys sleep during the school months. They came from twelve countries — Australia, Africa, America, Europe and the Near East. They were not all foreigners. Among them were Adnan and Naimeh, whom all the children in Bethlehem knew as two of their school teachers. There were six in all from the country in which Bethlehem is located, the Hashemite Kingdom of Jordan. They were very much needed as interpreters.

For this strange group, most of whom did not speak Arabic, began to do strange things. At five o'clock in the morning they could be heard singing and praying in the Lutheran chapel beneath which they all slept at night. And they prayed, not only in many tongues, but also according to all the various forms of worship which Bethlehem knew, plus one or two of which it had never heard: one week Orthodox, one week Lutheran, then Anglican, Methodist, Congregationalist. After prayer — without breakfast! — they began to work most energetically on the hillside towards the village of Beth Jaila. With Abu Mohammed and Abu Machmed, two experienced Moslem stone workers, the work camp began to convert the hill into level ground, long and wide enough for a football field.

They worked without pay; many of them had even paid quite a bit for the hard-boiled eggs and hot cocoa with sandwiches which they ate every morning for breakfast. And they had to save a long time for the money for the journey. Some of the people must have thought: either they are crazy or they are really interested in helping us in our big and little problems. At any rate, it's worth finding out. And so the nineteen work campers were joined day after day by volunteers of every age and both sexes: school teachers and idle teen-agers, little boys and unemployed refugees. There were usually as many volunteers from the town as regular work campers. Our youngest helper was an eight-year-old boy. The oldest was our eighty-year-old neighbour, who came with his wife, to swing a pick and shovel the dirt and to serve

us Turkish coffee as refreshment. After work was over (at 11 : 30 because of the great heat), he sometimes recited a psalm for us, by heart and in English, for he too had been raised as an orphan by German missionaries.

Thus we learned about one another. We heard in many individual stories of the flight and plight of the refugees, the struggles of the Christians in Jordan, who are only twelve per cent of the population among the Moslems. We heard of the poverty of the bedouins, and saw in the homes of our helpers the skill of the mother-of-pearl carvers, the age-old trade of Bethlehem.

And we told them about our home countries and why we had come to them. The woods of Finland, the plains of Australia, the charms of California, the problems of divided countries like Germany and Korea, all this came alive during coffee hour, for in some small way the world had come to Bethlehem, this time not as tourists, but as a small community of a strange character. Its members were divided by all the things which divide the Near East as well as other parts of the world : they came from different races, nationalities, continents and classes, as well as from different churches. And yet they went every morning as one group to work — not for themselves, but for others. The Lutheran Church could not claim them, although they slept there and worked for its orphanage, for one of their leaders was an Anglican priest ; nor could the Orthodox Church call them her own, though they attended early morning mass at the Church of the Nativity. The campers themselves knew each time they prayed "Our Father" that the One who united them was He who was once born in a cave in this town of Bethlehem.

Perhaps the truest and simplest answer which the campers could have given to the question of why they had come to attend this leadership training



work camp in Bethlehem in the summer of 1955 would have been: to seek Him. To seek Him in the worship of our different churches; to seek Him in studying what He said, with fellow workers from every imaginable background; to seek Him in blasting stone and carrying dirt for some of the least of His brethren; to seek Him in discussing ways in which similar ecumenical work camps in the Near East and elsewhere might find and open new ways to bring Christ to people who are tired and suspicious of words without deeds, words which have not become flesh.

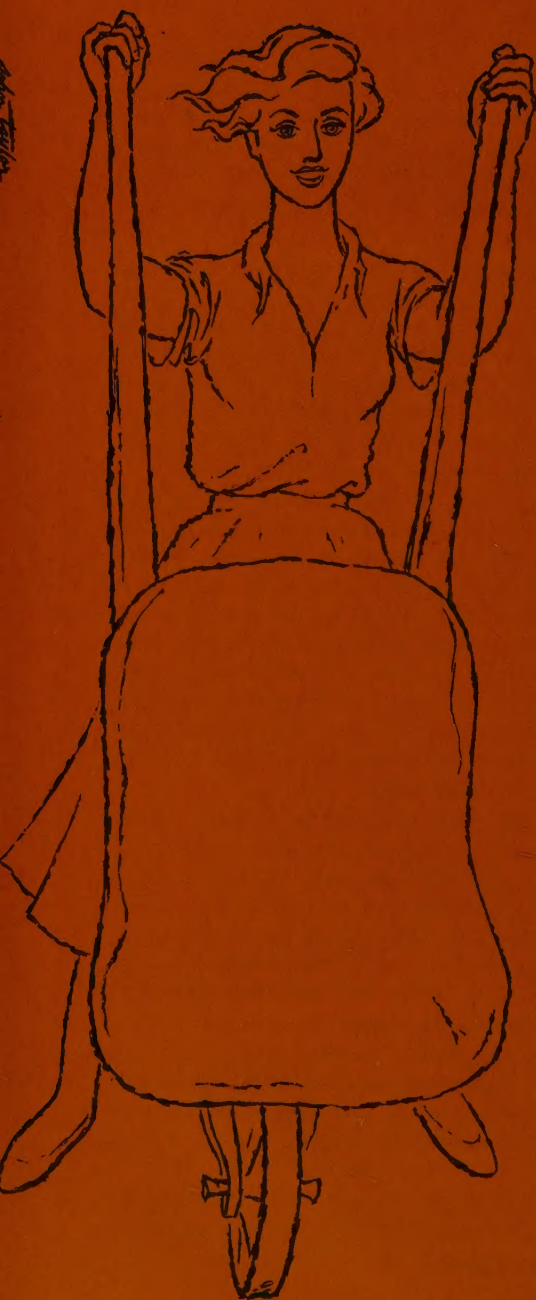
In this context we spoke of the ecumenical task between Turkey and Ethiopia, how the old and the new churches might find one another, and how working fellowships like ours might blast doors in walls of seclusion, walls between Christian churches and between Christians and non-Christians. We all felt that such camps should primarily be to help those in need, giving them courage to help themselves. We thought of housing projects for refugees, of aid to a poor Orthodox monastery, to a minority church somewhere, or of assistance in a pioneering effort of agricultural rehabilitation.

Some of our richest personal gains were, I believe, found in our very real differences. No touchy topics were avoided. Discussion on everything from proselytism to the ever-present problem of the Arab-Jewish conflict went on until late at night. The uniqueness of our encounter was that it was neither inter-Protestant nor inter-Western, and it took place in an environment which was neither Christian nor Western. Because we worked with one another, we could be frank with one another. Criticism of the self-sufficiency of the churches in the Near East, in view of the staggering economic problems and challenges to evangelism, were met with bitter comments on Western politics in these countries, which so often have been merely regarded as strategically important areas with oil underneath.

Leaders in the Church must be people who have learned to draw others away from the all-too-easy solutions to the one Leader who alone can provide the solutions. This is very especially true for an ecumenical work camp, where the diversities are so great and where the members are involved in the problems of a real community by the work which they do with and for its members. Thus leadership training is a shattering of one's own prefabricated solutions in the face of the very real problems with which the camp is confronted.

If I should dare to sum up for my fellow workers the solutions which we found to the problems confronting the divided minority churches in the Near East, I should say: we worshipped Him together; we heard His word, praised His name and prayed to Him, each in his own tongue, each in his own way, and then we went out to serve Him by helping people to help themselves in their need.

All of this we have done poorly. But it was our hope, in the summer of 1955, that other ecumenical work camps might take up the task and seek to serve together wherever the need is greatest.



Report from the Philippines

RONALD ROBERTS ¹

You may recall that last April the papers were filled with news of the terrible earthquake in Mindanao, the largest and southernmost island of the Philippines. I was one of twenty-eight ecumenical work campers who had the privilege of taking part in some of the relief work which followed the disaster. Originally we were to have erected a pre-fabricated schoolhouse and done some fundamental education work in an Igorot community in Luzon. But because of the terrific immediate need in Mindanao, the camp was transferred to that area. Immediately upon our arrival in Manila, the work camp began with our collecting tents, cots, mosquito nets, cooking supplies, etc. It was only after a two-day trip on an inter-island boat that we finally arrived in Balimbing.

¹ An American student who spent his junior year studying at Allahabad University in India.

The arrival of work campers of seven nationalities must have been almost as startling to the residents of Balimbing as the violent earth tremors which, less than two weeks before, had destroyed forty per cent of the buildings there and had instilled in their hearts a fear of the very ground upon which they stood. But there we were, and we pitched our tents on the school grounds.

At the opening of the camp we received news that the pre-fabricated school unit to be delivered by the government would arrive several weeks late, but we did not have to look far to find work to do. Bundles of used clothing and new blankets had been sent from Manila. The clothing had to be sorted and a survey taken of the community to determine to whom it should be given. Distribution itself was a sizable task, and also each morning and afternoon powdered milk was prepared and served to about seventy-five children. In addition, each afternoon we had games and songs for the children, a program which always brought crowds.

Then we decided to patch up the only salvageable building of the three that had been the school. It was a two-storey frame building, left leaning at such a precarious angle that each time the still unsettled earth shook, we expected to see it fall. The lumber company and the men of the town pitched in and helped us cut and carry a number of thirty-foot bracing timbers, and we finally succeeded in straightening and rebracing the building, stripping the old sizing and replacing it with new.

And so we worked, learned, shared and worshipped together. We had seminars on United Nations community projects and we studied rural problems in the Philippines, but the backbone of our work camp was a vital Bible study program. We learned from each other about our various lands: Japan, England, Indonesia, Okinawa, the Philippines, China and the United States. On weekends we were invited to nearby towns, where we gave community programs and told why we had come to Mindanao. On Sunday mornings we led services in the Protestant churches. As we rubbed up against each other in all these adventures, our differences melted and we discovered a unity. We learned that in all our activities we could worship, and we demonstrated that someone was concerned enough about these people to live with them and to work with them. The people of the community, who at first had been merely onlookers, began to accept us and, in many cases, to join with us in the work.

Even though we left the job undone, they will finish what we started, and we felt that our coming will have something to do with the spirit in which they will do it. I cannot help feeling that the people of Balimbing were not the only ones who profited by the camp; that we campers benefited as much by what we learned and the fellowship which we experienced with one another and the people of the area. Most important was our realization that our work camp was possible because Christians around the world were united in their concern for the people of Balimbing, a concern which is a reflection of the love of Christ which makes possible the kind of work and fellowship found in an ecumenical work camp, and which should be a constant part of our lives.



Home for Refugee Boys

HORST SYMANOWSKI

THE last building of the Gossner Mission, in Mainz-Kastel on the Rhine River, will be completed in March 1956. It will then become the home of 110 apprentices, workers and students who will thus be able to pursue their training in factories or their education at the University of Mainz. When during the first work camp in 1949 the remains of some military buildings were removed, no one could possibly have imagined how much time and how many camps would be necessary to complete this project. It took seven years and eighteen camps!

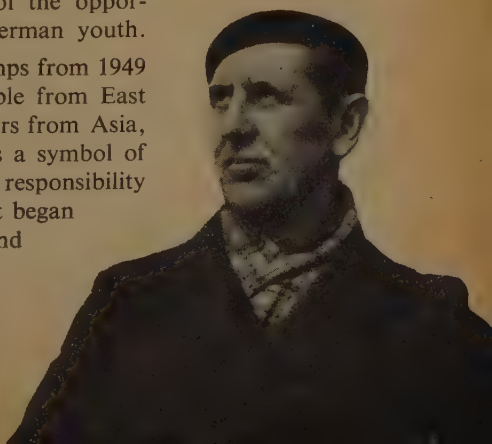
This was because the Gossner Mission had no money. So with the help of the neighbouring cement industry, bricks, cement carriers and the individual parts required had to be constructed. This took time, but it had the advantage that members of the camp came into increasingly close contact with the workers, who also helped in the building. It is therefore not surprising that in 1955 and 1956 there were work camps also in the areas where the factory workers live, in order to help refugees and recently returned prisoners of war among the workers to build their homes. So actually each of the Mainz-Kastel ecumenical work camps constituted evangelism among the industrial population. Workers who are critical or indifferent to the Church become keenly interested when the Church makes itself known to them, not within the limits of confessionalism, but in ecumenical openness. As a result of the camp, a permanent institution, a "Seminary for Church Service in Industry", is being developed, which

is designed to enable churches in Germany and countries beyond its borders to give young pastors an opportunity for six months to become acquainted with the problems of workers and with working conditions in present-day industry.

Thus the Mainz-Kastel ecumenical work camps have served both the cause of the world and that of the Church. How much they strengthened the faith of the individual campers, or even helped them to find a faith, we can only guess. Many letters — sometimes written years later — bear witness to this. About 400 former work campers receive once or twice a year a letter from the Gossner Mission telling them about the results of their work, some of which was done long before. The number of letters exchanged among campers on the basis of the community once experienced in listening, praying, singing, Holy Communion and practical work, cannot be estimated. There is no doubt that, since their participation in such an ecumenical work camp, many of them gladly consider themselves as members of the world-wide community of Christians.

Thus these camps beside the Rhine have had repercussions in the world and among many Christians. But the establishment of a new home for 110 refugees shows clearly that this ecumenical work had not only intellectual and spiritual results, but also very concrete social ones. The young people living at Gossnerhaus come from towns and villages where their parents, after their flight and the collapse of 1945, had tried to make a new start. Most of them were in country areas, some partially destroyed by air raids, which provided neither professional training nor work for their growing children. Frequently parents had to become accustomed to the fact that there was no chance for *them* to follow their old professions or to find new fields of activity, but they hoped to avoid at all costs seeing their children with no prospects for training and subsequent jobs. The solution to this dilemma was to send the boys and girls to industrial areas where they could find jobs as apprentices. It is for them that the Mainz-Kastel work camps have provided accommodation. Now young girls from America, England and Holland work for them, no longer in camps but as helpers in the home, thus availing themselves of the opportunity to learn about the problems of German youth.

The Gossnerhaus is the work of camps from 1949 to 1955. Today it shelters young people from East and West Germany, students and helpers from Asia, America and Europe. This community is a symbol of the challenge to Christians to shoulder responsibility for the world and for one another. What began in tents will be gratefully preserved and carried on as a gift and a task in the stone home.





WORK

PENRY JONES

"And he took bread, and gave thanks, and broke it and gave unto them saying, this is my body which is given for you."

"But you are a chosen generation, a royal priesthood."

WHEN you sit down to meditate on the meaning of work, you are, if you are like me, beset by a subtle danger. "Work just fascinates me", said Jerome K. Jerome. "I could sit and watch it all day long", and together with the crowd which gathers to watch men dig up a street, I echo his cry. The curse of Adam is with us. Other people's work is often enticing, provided we don't have to do it, or do it without being dependent upon it for our whole livelihood. There is no more fertile field for a meditation upon work than having an uncared for job to do. Similarly, there is no better substitute for finding meaning in work than working. You must meditate and work.

Student work camps have always been beset by such subtle snares. There is, of course, the intrinsic value of physical exercise for those of us whose vocation is the use of our minds. There is the great release from the strains and tensions of examinations and the other disciplines of a normal academic life. Work camps can be an escape from the problem of work — the curse of our proper work. On the other hand, they can be the blessed occasion for recreation and renewal, a retreat whereby we are enabled to see God's purpose with our work more clearly. It is insufficient, however, to see meaning for ourselves only. We have to ask whether there is meaning in work for all men and in all work.

Yet Christians have not always been concerned to see meaning in daily work, and that is not surprising. We are called to be an holy priesthood, each one of us — in a priesthood of believers. A priest offers worship to God, and at the same time his job is to offer bread to all men. And herein lies the difficulty. In the ministry, at home, in Sunday school, in the monastery,

WORSHIP



it appears possible to avoid an ambiguous relationship to God ; the moment you go to work in the world, your citizenship of two realms is brought home to you inescapably.

On the one hand, you are a member of the Body of Christ with an ethic somewhat like the Sermon on the Mount, the elastic law of love — a Body with free and unconstrained relationships. On the other hand, you may be a bus conductor or a bank manager, part of an institution in which you cannot pursue the free relationships of love. Christians have often found it convenient to say that this is no dilemma — worship is for God and work is a necessary evil in the world. Priesthood, therefore, is a purely religious function.

"It is not difficult", says Simone Weil, "to define the place that physical labour should occupy in a well-ordered social life. It should be its spiritual core." If there is no meaning in manual labour, then there is none for any other type of work.

The ancient world deemed many types of manual work to be degrading. For the Greeks I assume it was work that bowed the frame and broadened the fingers of the body beautiful. This view was current in the Middle Ages also. Arnold Nash claims that, although the peasants carted stones for the building of Chartres Cathedral, it was not the work but the fact that a man had been shriven and had gone to mass that contributed its value. The work of the priest was more pleasing to God than the work of the peasant.

Against this notion, monastic orders often insisted upon manual labour as a part of the religious discipline, and the Reformers reasserted the priesthood of all believers. "When I milk the cow", says Luther, "I milk the cow to the glory of God." But in coping with the industrial revolution, our churches seem to have returned to the "double-think". Priesthood so often means our functions as *religious* men in the Church and not our work as men in God's world. It applies to our taking up of church collections and our leading of prayer groups, and not to our tapping of the furnaces. The difficulty is a real one. How can I be true to my membership of the Body of Christ

and accept the mores of the institutions of industry, commerce or learning in which I earn my living? Nothing is worse, however, than to say Jesus is not Lord of our working life. A religious life with blinkers on just doesn't work. You cannot say "yes" to God on Sundays and be harmonious teammates with mammon or Mondays. When work loses its Christian meaning, so does worship.

What are the biblical propositions about the meaning of work? They seem to be that God is creator, worker then and worker now, and if we are made in His image, then we are made for work; that the natural order is such that we can neither live nor live the good life unless we work; that unless the object of our production is to the glory of God, our life is under judgment and the good life becomes impossible. But there has been a Fall, and the Adam who worked unselfconsciously when everything in the garden was lovely, has sought to corner production for himself, and is now conscious of the drudgery, the monotony, the agony of his work.

There is much awry with the spiritual core of work in modern society. Men serve cash — over and above the money required for the necessities of life. Men seem to work longer and longer hours — more and more overtime. If western society worships the graven images of T.V. sets and "keeping up with the Joneses", it is not surprising that there is no time for a Sunday to worship the living God. If production is not for God, men are for production, not production for men. And the disease is not the monopoly of industrial workers: it applies to all students whose work is for status or getting on in life.

Perhaps student work camps must help fulfil the function which many monasteries strove to fulfil: to be a community where work is seen in its biblical perspective and to assert the proper place of work against the idolatry of modern society and the "double-think" of many Christians.

On these questions I return to the meditation on the "priesthood". Has God not so ordained the natural order that we are co-workers with Him, not only as preachers and evangelists, but primarily as producers of bread? We have spoken of the Fall, and we are mixed up in it, but has there not been a crucifixion, and is there not a redemptive process? Is work not mixed curse and blessing now, or is work all curse and church all blessing?

Is it totally without significance that Jesus took bread and that our priestly function is to offer bread? All men need bread, if by bread we mean the basic necessities of life. And here, be they Buddhist, atheist, communist or Christian, all men are at home. Is not bread (*panis*) the root word of companion? Our world is seen in a different light if we see it as a priestly task of offering love to God and love (bread) to our neighbours. The Indian peasant or the Canadian farmer who sows seed, the mechanic who builds a combine-harvester in Chicago, the miller who grinds the wheat, the railwaymen and stevedores who help in its transport, the baker who bakes the loaf, the shopgirl who sells it — all serve their neighbour by their work.

Perhaps a work camp moves us to thank God for what we owe to our neighbours and helps us to see how our work serves our neighbours. And somewhere herein lies the truth of our priesthood and the meaning of work. If we realized this there would indeed be a new humanity — and it is the task of Christ's Body to mirror that new creation.

NEW VILLAGES AND NEW LIFE

S. PAPASPYROPOULOS

IN JUNE, 1954, we received a proclamation issued by the Student Christian Union of Greece to all its members, asking them to help in the rebuilding of those villages of our country which had been completely destroyed by the serious earthquakes in Thessaly. "A large part of our country has been almost destroyed", said the proclamation. "We need work to rebuild our villages — mortar, stones, construction. Each volunteer is precious, not only for the work of his hands, but also for the courage that his presence gives. The earthquakes shook not only the earth but hearts also. Here is an opportunity to build not only new villages but even new life."

We went. We were two groups of about fifty or sixty each. One group camped in the village of Domokos for the first three weeks of July, and the other spent the following three weeks at Polydendri, near Lamia.

The condition of the people was indescribable. All the earthquake victims were living under tents and not a stone remained standing. But worst of all was their low morale. They were numb, frightened, hopeless, completely unable even to think about rebuilding. And winter was coming.

We set to work at once. The students of technical institutions formed a group with the exclusive object of marking out the foundations for new houses. A captain of the military corps of engineers showed them how. The rest were occupied in knocking down ruins, cleaning the ground and digging

Work campers of the Greek SCU (ΧΦΕ)



foundations. In the beginning the work was difficult. We were not accustomed to manual labour, the sun of Thessaly burned us, and our soft hands were soon covered with blisters. But we had come to work, and work we did, with love in our hearts for these poor people.

Quite some time passed before the people were able to believe their eyes. It was the last thing in the world they expected to see, and at first they could not believe in the spontaneous, disinterested help which they were receiving. They had suffered much in the past — the war, communists, poverty, starvation, abandonment by their politicians — and they were accustomed to see nothing but selfish interest behind every human action.

Besides the work of our hands, we wanted also to strengthen the morale of the people, to speak to them of Christian love, to remind them of God, to convince them that, in spite of all, He had not abandoned them. Every afternoon a military truck (fortunately the army helped us very much) took us to different villages around our camp, where we gathered the people together and spoke to them. Some students occupied themselves with the children, organizing Sunday schools and games. At the end of one of these sessions, as we were ready to leave, an old man, deeply moved, came close to the speaker and said, "My boy, I am sixty-five years old, and I've never felt happier than this day. Please come again."

Another said to his fellow listeners, "Love is what we lack, and what we need in order to go on. Did you see those boys? Why did they leave their homes and come here? They could have stayed in comfort, but they had love in their hearts and left everything to come to help us."

And on our way back our lips expressed what was in our hearts: "Glory to His Name."

As time passed the work became more and more systematic. Foundations were marked out one after another, and the work of digging went on efficiently. The people awoke little by little. They could not remain inactive while others were working for them. One by one, day by day, they came to the camp and asked us to mark out foundations for them to dig themselves. Meanwhile we continued digging for those who were unable to help themselves — old or ill women, old men whose boys had been killed in the war, and so forth.

We had with us two doctors who had just taken their diplomas, and they offered their medical services to all the people, many of whom came to the camp every day to see them.

When we reached the camp one night we found a priest from Polydendri waiting for us. "My fellow countrymen will never forget you", he said. "More than the digging of foundations have been your words, your behaviour, your spiritual work, which has touched the hearts of my people. They say, if doctors and lawyers have come from Athens to work with their hands, then what should we do for ourselves and our fellows?"

One Sunday afternoon we decided to work for the church of the village. At five o'clock the bell rang and all the men, young and old, were gathered at the destroyed church, and after receiving the priest's blessing, we all started to work. The priest, with his robe turned back and covered with dust, set a fine example to his flock as he carried stones by hand. By seven o'clock the ruins of the destroyed church were cleared away. Enthusiasm and good will shone in the eyes of all, and they expressed their gratitude to us when the priest came to our camp with a basket of eggs. What great hearts these people had !

So days passed and the time to leave was near. On one of the last days the governor visited our camp. "Gentlemen", he said, "I wish to say only



a few words to you. As a governor, as a Greek citizen, and as a Christian, I had a great desire to meet you and to thank you, because your mission has not only the meaning of material rebuilding, but also of moral assistance to the earthquake victims. I see in the actions of Greek youth a reflection of the teachings of Jesus, and I feel especially proud because you, the scientists of tomorrow, are maintaining science at its best. Greece will never die as long as we have young men with such ideals."

Our time was over and we had to leave. But we were all very happy, and we felt even more rewarded when, a few months later, we received a letter from the captain informing us that all the houses in the village had been completed and that no-one was homeless any longer. This camp had given us an opportunity for service, and God had blessed our efforts.

"The Ecumenical Movement beca

PARKER ROSSMAN

THE work camp in Jamaica, July 15 - August 20, 1955, sponsored by the Disciples of Christ in the USA, served as a good illustration of the concern and ecumenical philosophy of the Disciples Student Fellowship in relation to such projects.

Fifteen students from the United States and six Jamaicans (full-time) participated in this work camp at Kingston, Jamaica. The Disciples make an effort to have their work camps ecumenical, in that participants are of various races, nations and denominations, and that wherever possible the program and work of the camp are of an ecumenical nature. Their 1954 Jamaica work camp helped in the construction of a building for the new union theological seminary. This 1955 camp had an even more exciting project — work on the building of the first "union church" on the island of Jamaica.

Five church bodies (Congregational, Disciples of Christ, Methodist, Moravian and Presbyterian) had decided to construct a mission church in a new housing development in an underprivileged neighbourhood, and members of all these denominations from Jamaica participated in the work camp. Perhaps the most significant aspect of the project, said one camper, was the way "the ecumenical movement became a living reality". The new church and community centre is in an area far from any other church, where the Jamaican government has resettled several hundred families it is seeking to rehabilitate following the destructive hurricane of 1951.

Another camper wrote: "The most vital experience of my life to this point, I believe, occurred during the four and one-half weeks in which I



Living Reality"

lived with twenty others... we ate, slept, worked and talked Jamaican to such an extent that an indelible impression of the customs, problems and attitudes of 1,500,000 wonderful people will forever be a part of our personalities."



The Disciples of Christ Student Fellowship in the United States has been placing considerable emphasis upon work camps for two reasons. The first is as a means of developing leadership. As one minister-to-students put it: "The students who return to the campus in the fall after a summer in a work camp are like 'manna from heaven' to the student Christian group." But a second reason is more important: a Christian work camp enlarges the vision and understanding of the nature of a Christian community for many students who come from congregations that have become "over-institutionalized".

Leadership development

A Christian work camp provides a unique type of leadership development, because it is an "intensive course" in learning about other persons, and about one's self and one's own weaknesses. "... More than once we experienced sore muscles, aching backs and blistered hands." Dirty, perspiring, fatigued Christians cannot easily wear a mask of false piety. One sees oneself and others more nearly as God created us, with strengths and weaknesses, and in need of cooperation and fellowship with other people.

Disciples students who, upon their own initiative, participate in work camps in the United States, are then given priority in receiving financial assistance to go to overseas work camps, such as those sponsored by the World Council of Churches. Students who participate in work camps speak to a number of nearby groups about their experience, and an effort is made to have the student president of the movement attend an overseas work camp each summer. He then remains out of school at least a semester to travel to various universities across the country to give leadership to the movement and tell about his work camp experience.

Experience in Christian community

Bible study, prayer, and sharing of Christian insights become as important as food and rest, when a group of persons covenant together to undertake the group discipline of a Christian work camp. The inevitable problems, frustrations and fatigue in connection with work with others upon a project of ecumenical significance in a real area of need bring campers to worship with a new understanding of its significance.

ECUMENICAL WORK



sponsored by the Youth Department

... are for young people, between 19 and 30 years of age, who want to participate in this practical way in the ecumenical movement, who want to give of their holidays in serving their Lord and those who need their help, who want to share in the life of a Christian community, working and witnessing together. They will share hard work, perhaps difficult living conditions, unfamiliar ways of worship; they will learn from one another in Bible study, discussions, and personal contacts, and discover the adventurous responsibility given to Christians in the world today. In 1956, campers will work on the following projects:

- Ried, Austria, June 30 - July 29: a Methodist church for a refugee congregation.
- Nessonvaux, Belgium, July 13 - August 12: a Protestant youth centre.
- Petropolis, Brazil, July: homes for homeless boys from Rio de Janeiro.
- Rio de Janeiro, Brazil, July: amelioration of slum conditions.
- Nysted, Denmark, July 13 - August 12: a home for handicapped children.
- Cairo, Egypt, July 27 - August 26: a Coptic youth centre.
- Luton, England, August 8-29: a Baptist church in a new housing development.
- Tonbridge, England, August 3 - September 2: an Anglican church in a large housing development.
- Aspö, Finland, July 6 - August 5: a church for isolated island fishermen.
- Coudekerque-Branche (Nord), France, July 13 - August 12: relocation of a centre for industrial evangelism.
- Glav (Doubs), France, July 27 - August 26: a youth and lay training centre.
- Pommery (Aisne), France, July 13 - August 12: a home for the aged.
- Villemétie par Senlis (Oise), France, June 30 - July 28: a lay training and retreat centre.
- Berlin, Germany, July 10 - August 9: a playground for a neighbourhood house.
- Bernsmühle bei Essen Germany, July 27 - August 26: a playground for industrial youth.
- Borghorst (Ruhr), Germany, July 27 - August 26: homes for refugee workers and a kindergarten for their children.
- Ohmstede, Germany, July 27 - August 26: a church for Orthodox refugees.
- Wiesbaden, Germany, July 27 - August 26: homes for industrial workers.
- Volos, Greece, July 13 - August 12: a school in an area destroyed by earthquakes.
- Barapani, Assam, India, April 27 - May 18: a new building for the Union Christian College.

CAMPS 1956

World Council of Churches



- Velletri, Italy, July 27 - August 26 : an ecumenical youth centre.
Atsugi, Japan, July : a new rural evangelism centre.
Aso, Japan, July : a YMCA camp site.
Kiyosato, Japan, July : rebuilding a youth camp recently destroyed by fire.
Seoul, Korea, August 1-31 : a student dormitory at Chosun Christian University.
Taegu, Korea, July 26 - August 25 : homes for displaced persons.
Tripoli, Lebanon, August : reconstruction of a girls' school destroyed by floods.
San Juan Acozac (Puebla), Mexico, July : rural fundamental education in several villages.
Kapelle-Biezelinge, Netherlands, July 13 - August 12 : work with the inhabitants in the fruit orchards.
Bangued, Abra, Philippines, April 13 - May 13 : children's playgrounds in this area.
Wiebelskirchen, Saar, July 13 - August 8 : a new building for a Protestant orphanage.
Gålö, Sweden, July 6 - August 5 : a youth camping centre.
Keysville, Georgia, USA, July 1-29 : a farmer's cottage at a negro boarding school.
Coloma, Michigan, USA, June 14 - August 15 : migrant centre for children and group meetings.
Delmo, Missouri, USA, July 8 - August 20 : a community centre.
Marthasville, Missouri, USA, June 25 - July 23 : a retreat centre.
Kerhonkson, New York, USA, August 12 - September 8 : a chapel for an Orthodox camp centre.
Scott's Run, West Virginia, USA, June 20 - August 1 : terracing for a settlement house in a mining community.
Blaendulais, Wales, July 3 - August 2 : a youth club in a mining village.
Camps will also be held in Hong Kong, Indonesia and Okinawa.

* * *

For further information and applications, interested students should write to the Ecumenical Youth Council, the Youth Department of their National Council of Churches, or the national work camp committee in their own country. Inquiries can also be addressed, if the address of the national office is unknown, to the Secretary for Work Camps, Youth Department, World Council of Churches, 17, route de Malagnou, Geneva, Switzerland.

EUROPEAN COUNCIL

THE European Council of SCMs met at La Roche Dieu, the conference centre of the French *Fédé* near Paris, January 15 and 16, under the chairmanship of Martien Witteveen, General Secretary of the NCSV (Netherlands). The previous day members of the Council, together with those attending the Schools Consultation which had been meeting the previous week, were guests of the French *Fédé* for the traditional excursion to Chartres. Norway, Sweden, Denmark, Great Britain, the Netherlands, France, Finland, Germany, Austria, Switzerland and the Russian SCM outside Russia were all represented. Also present were G. M. A. Nainggolan, Chairman of Perki (Indonesian SCA in the Netherlands), Odeh Suardi, also of Indonesia, now being trained in the *Evangelische Studentengemeinde* in Germany, Bill Perkins, of the Youth Department of the World Council of Churches, and Alice Otterness, WSCF Secretary.

The agenda of the Council varied from a discussion of preparations for the visit of Professor Ed Dirks in Europe in 1958 in connection with university professors' work, to the more immediate plans centring around the holding of the WSCF General Committee in Europe this summer. The Council looked with gratitude and satisfaction at the increasing interest in schools work in the Federation, which has been given new impetus by two Schools Consultations. The new title for the work — European Council Schools Continuation Committee (CO-CO !) indicates the status it has gained. A more complete report on schools work will appear in a forthcoming issue of *Federation News*.

Of special interest was the visit of André Appel, pastor for students at the *Cité Universitaire* in Paris, who introduced the subject of work among foreign students. He stressed the importance of the direct exchange among Movements of information about students studying abroad. The Federation hopes to encourage contact between those who are working among foreign students in Europe and elsewhere, and is compiling a list of such people.

The discussion introduced by Barbara How, Great Britain, on work in teachers' training colleges centred attention on another significant area in which some of the European Movements are sensing the need for renewed interest.

New officers of the Council are Risto Lehtonen (Finland), Chairman, and Kay Baagø Hansen (Denmark) and Christoph Rhein (Germany), Vice-Chairmen. Denmark will be host to the next European Council meeting.

Revolution and Reconciliation

PAUL MINUS

THE words read in the service of worship opening the seventeenth Quadrennial Conference of the Student Volunteer Movement were familiar ones: "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold the new has come . . . God was in Christ reconciling the world to himself, . . . and entrusting to us the message of reconciliation." But as the issues of "Revolution and Reconciliation" were faced in the four days that followed, this central affirmation of Christian faith and much else that before had been familiar and routine to somewhat sophisticated students became issues of great urgency, in which we were inextricably involved, which called forth a new kind of response.

Plans for this meeting in Athens, Ohio, from December 27 to January 1, had been well laid. The conference theme, "Revolution and Reconciliation", focused attention squarely on the Church's mission amidst all the complexities of the contemporary world, a world in which radical demands for justice and freedom reveal in all their inadequacy old patterns of exploitation and subservience of peoples. This was an ecumenical student conference on the Christian



Roger Blanchard, one of twelve ministers assisting at Communion on New Year's Eve



Richard Shaull

world mission, one that brought together some 3,500 Christian students who are now studying in North America and who had come from ninety countries (approximately forty per cent were non-Americans) and from all church traditions. To acquaint students early with the issues of the conference and with each other, more than four hundred ecumenical study groups had been organized on campuses across the continent during the fall. These groups concentrated their study upon the three books prepared for this purpose, and many were stimulated by a visit from the Reverend M. A. Thomas of South India, one of the conference co-secretaries.

At Athens traditional techniques were used to get at the issues: platform addresses, Bible discussion groups, area forums, etc. But even the most hardened conference-goer could not escape sensing something new about this conference. Through the addresses of the morning platform speaker, Richard Shaull, and the intensive Bible discussion groups, we were placed firmly in the biblical perspective as we looked at ourselves and the world. Churchmen from around the world spoke out of their own experience and wisdom on various aspects of the central theme. Area forums led by men and women involved in the struggles of the Church in their particular geogra-

phical areas pointed to conflicts and the reconciling work of the Church around the world.

This was no academic discussion of remote issues: students very much involved in both sides of current conflicts did not hesitate to state their convictions. This freedom and honesty with which issues could be faced was a striking feature of the conference. And in that freedom, as the conference moved through a hard and realistic facing of the issues, there was the growing realization of the relevance of Christ the Reconciler to these situations of conflict. This is not an incidental relevance, but one intended by God and established as the very essence of His plan for the world. Indeed, here was the major affirmation of the conference: that it is in the very struggles of the world that God is at work, tearing down and creating as His sovereign plan to reconcile the world unto Himself through Christ is being effected. And in this revolutionary world, where God is the chief actor, the Church exists as the community called to be the instrument through which God's plan of reconciliation is uniquely accomplished. This was no pious or naive affirmation for the students at Athens, for we who argued and disagreed out of our diverse backgrounds were somehow brought beyond bare argumentation and disagreement to a point of understanding and forgiveness of one another, which is a point of departure for new possibilities in relations between peoples and nations: we had experienced in a concrete way something of the reconciliation wrought by God in Christ. Here were the affirmations of biblical faith joined in our own experience to the hard facts of our contemporary situation: faith and history being inseparably tied toge-

ther in us, and our seeing that to be in Christ means to be in the world. And it is a central part of the mission of those who are being made new creatures in Christ to show forth to the world the suffering and the joy, the death and the life of this existence.

At this early date it is not possible to predict what will be the lasting effects of the conference upon the life of the Church. One of the speakers has said that it will be several decades before we can fully assess what has actually come out of this event. But some major lines of development which received an impetus at Athens can perhaps be discerned.

1. The thought content of the conference, the central affirmations of biblical faith about God's reconciling activity in the world, is by no means new. Yet never has it been the pervading and compelling thought of so large a group from so many parts of the world. However, we should not overstate the case: some of the key affirmations of biblical faith, such as the sovereign Lordship of God in history and the primacy of the corporate nature of the Church remain difficult ideas for many; yet where they are not understood they are at least live issues. And the simple vow of many to keep informed of world events reflects more than a passing interest in international relations: in looking at the world we are looking at the arena of God's activity where we as His people must witness.

2. Experience in the ecumenical Church is a creative experience, even when (or perhaps because) we do not fully understand the reality we encounter. Once having seen the richness of the diversity of the Body of Christ, or once having realized that wherever one is there he must,

together with other Christians, give himself to the one mission of the one Lord, there are few who can return to their segment of the Church, or to their Student Christian Movement, and contentedly participate in the activities of a narrowly racial, national or denominational "fellowship". By such an experience as the Athens conference eyes are sharpened to find opportunities, however small, for radical response to our Lord's call to mission and unity. The Christian student, no matter what his national, racial or confessional background, has the responsibility of joining hand, heart and mind with his fellow Christians where he is now.

3. We are in the day of the ecumenical mission of the Church. This has definite implications for the Student Christian Movements of the world, only some of which we have begun to see. One implication, seen more clearly at Athens than ever before, is the importance of making the student personnel as well as the resources of the national SCMs available to one another. One small group at Athens has offered itself for this new type of enterprise.

We must reiterate that what is to come from Athens as it joins with other similar events is beyond our knowledge and out of our hands. But that it is out of our hands and in the province of Him who is Lord is the basis of our hopes for what the future may hold.



*International group
at vocational seminar*

PROTESTANT SEMINARY IN SPAIN

CLOSED

THE Union Theological Seminary in Madrid, the most important training centre for Protestant pastors in Spain, was closed by Spanish police on January 23 under a written order from the Ministry of the Interior dated November 28, 1955. A strong petition of protest has been sent to the government by Evangelical church leaders, who up until the present time have not been allowed to see the order closing the seminary. The police record, describing in detail the actual procedure by which nine of the principal rooms of the Seminary were sealed, states that the Minister ordered the institution, in all its departments, closed because it was operating "without authorization". The police warn that grave responsibilities will be incurred by the Seminary administration if the school "continues to function in other buildings without authorization".

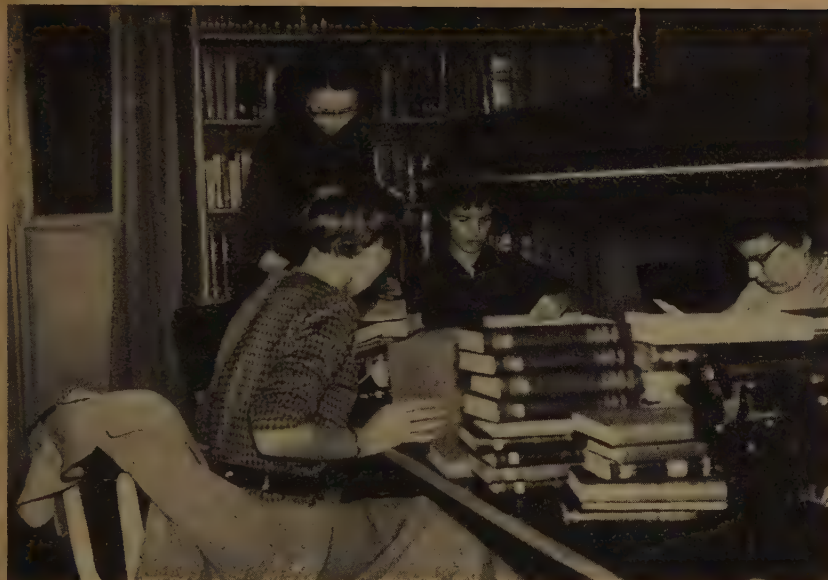
The Spanish Protestant leaders have responded that the Seminary has been operating in its present form "from 1947 until this day with manifest, tacit, official consent". This theological centre, established in the south of Spain as an Irish Presbyterian foundation, has never before in its seventy-three year history been closed by the government. In 1928 it began to operate in its present quarters in Madrid as an interdenominational school. Its work was interrupted for a decade by war conditions, but not by government order.

Well known to the various Spanish governments since its founding, the Seminary was investigated by the police at the time of its reopening with ecumenical support in 1947. The government rationing office at once provided it with the ration cards indispensable to its existence. Neither then nor during frequent police visits in the ensuing nine years has the question of government authorization been raised.

The Spanish Protestant churches, it is reported, consequently regard the recent closing as an abrupt and unwarranted act, menacing what they regard as their meagre rights under the present Spanish Charter. They argue in their petition to the Minister of the Interior:

"The tolerance accorded or conceded us by Article 6 of the Spanish Charter implies necessarily the existence of Spanish Protestant pastors, and, therefore, of an institution which prepares for such a ministry.

"Even that private worship which is explicitly and positively authorized under the Charter would be impossible without the existence of these pastors.



Students in the library of the Union Theological Seminary, Madrid

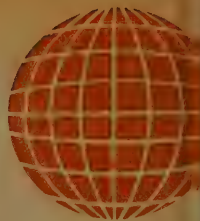
"The legal fact of open chapels and churches — in considerable number — requires a theologically trained pastoral ministry to guide the congregations of the above-mentioned churches and chapels."

The Executive Committee of the World Council of Churches in its recent meeting in Australia passed the following resolution :

"Deeply disturbed by the news that the Protestant Theological Seminary in Madrid has been closed by the action of the Spanish authorities, the Executive Committee of the World Council protests against this most serious infringement of religious liberty which at the very time of Spain's entrance into the United Nations contradicts the Universal Declaration of Human Rights and the principle of respect for the rights of religious minorities."

The Executive Committee has instructed the General Secretariat of the WCC and the Commission of the Churches on International Affairs to take all appropriate steps "to secure continuation of the theological seminary which performs an indispensable service for the Spanish Protestant churches".

Since it moved to Madrid, the Seminary has been operating in "El Porvenir", the largest Protestant building in Spain, in which many other branches of Spanish Protestant work are also housed. With the closing of the Seminary almost all of these other activities, with the notable exception of the regular worship services in the chapel, are likewise forbidden.



Christian Vocation and National Reconstruction

The purpose of the consultation on the above theme, held recently by the Indian SCM, was to define the Christian attitude towards the challenge to national reconstruction which is being sounded everywhere in India today, and to reappraise the SCM program in the context of a new India.

The consultation emphasized the need for the university community to be alive to the national revival evidenced by the revolutionary economic, social and intellectual changes taking place in the country, and also to be the watchdog of society in guarding against sectional, communal and provincial tensions and power politics in general.

An even more important problem for the university is that of revising its essentially urban character in the face of the growing importance of the 80% of India's population who live in the villages. The university, with its Western cultural affiliation, faces the new challenge of the revival of indigenous cultures as a result of the reconstruction of village life. As one speaker put it, the university stands in danger of being "by-passed" by this resurgence of rural life.

The SCM has a responsibility to make the student community conscious of the new situation. It must encourage students to participate actively in nation-building activities. The Rural Service Squad particularly should present the challenge of rural India to students. The consultation felt that, while pioneering projects like the Pammal Clinic are doing very useful work, the general policy of the Movement should not be to start new projects of its own, but to participate wholeheartedly in existing projects, whether specifically Christian or not.

This is not to be interpreted to mean that the SCM is to accept national reconstruction as its final god. The SCM is the arm of the Church in the university, and it has a responsibility to lead the Church to a greater awareness of the social and political changes taking place in the country, and also to help the Church to face the new problems with which it is confronted. In the new India it cannot afford to be heavily dependent upon foreign money and personnel. The Church, though it should never become merely Indian, must become truly Indian. There is a need for young university men of ability and devotion to come forward to serve the Church. But the Church is poor, and so its service may not have the glamour and prestige a young graduate may expect. Yet the task is great; the need is pressing. The consultation was unanimous in sending out a call to Christian youth for full-time ministry of the Church. The SCM is to present this challenge through the SVMU, stressing the need for candidates for the ministry, for evangelism in rural India, and for missionaries for other Asian countries. Special emphasis on Christian vocation will be made in camps in 1956 and 1957 and a series of study-discussion pamphlets will be prepared to present the call to service.

*From a report of C. T. Kurien,
Madras Christian College.*

INDONESIA

The word "Bandung" has become well known since the holding there of the Afro-Asian political conference in 1955. It was also in this beautiful city that 90 students from all parts of Indonesia gathered for the fifth national GMKI conference.

The main emphasis of the conference was on Bible study, led by the new General Secretary, F. Ukur. Its theme was that of the coming WSCF General Committee: Jesus Christ the Reconciler. It was the first time that Bible study at such a conference had been led by a student rather than an expert theologian, and we felt that students were freer in asking questions, expressing their opinions and taking an active part in the discussion.

In this conference we felt that some things which Western people regard as religious problems are not problems for Asians at all. This may be because most of the theologians in Asia are non-Asians, and they have brought to Asia Western problems which do not exist for us. The orientation of this conference was very Asian. Our three speakers were a spokesman for the Indonesian Ministry of Foreign Affairs who talked on the political and economic aspects of Asia today; a professor who spoke on "Religions in Asia Today", demonstrating that Islam, Hinduism and Buddhism are still strong in Asia and have a real missionary outlook, and T. V. Philip, WSCF Secretary, who spoke on "The Responsibility of Asian Christian Students", showing that the essential meaning of freedom is freedom for something and not just from something.

Four commissions worked on the practical problems facing the GMKI. In the last year we have had a tremendous increase in membership, and now have



eight branches with 2,500 members. This creates a problem of how these nominal members can be drawn into active membership, and how they can be helped to be good examples in our rapidly changing society. How can pastoral care be given to such a large number of students when there is only one full-time Secretary for the whole GMKI? What kind of activities would be most appreciated by students in Indonesia today?

Everyone realized that the essential and unique contribution of the GMKI was to be a "home" for those who are living in the confused life of the university, and that it has always to be a pioneer in introducing the Christian vocation to students. When the conference discussed the relationship of GMKI to other student groups, again



and again we saw that its fundamental task was a missionary one. This is what tipped the scale in the discussion of the coming Asian-African student conference to be held in Bandung in 1956. The GMKI will take an important part in its preparation, and has helped to lessen the tensions between various groups as they look forward to this great event in the lives of Asian and African students.

The conference expressed its gratitude to the WSCF for the help it has given the GMKI, and especially for the presence of T. V. Philip. At the same time we confessed that we have left undone so many things which we ought to have done in relation to the WSCF and other SCMs.

We want to stress that we found the source of our strength in the community life based on service, worship and prayer. We made one successful experiment — the closing of the day with evening prayer at 6.30 p.m. (compare the "Magrib" in Islam). At this evening hour, when the day was ending, we gathered together in the chapel in prayer and praise to Him who had given us the day with all its needs. And in our intercessions we remembered our fellow students all over the world with their problems, struggles and needs. Here we realized that we were part of the worldwide community in Jesus Christ the Reconciler.

F. Ukur, General Secretary

AUSTRALIA

The Australian SCM some time ago appointed a special study commission of experts to investigate Australia's responsibility in view of its wheat surplus and the low food consumption in vast areas of the world (see *Federation News Sheet*, No. 6, 1955). The committee has now produced a comprehensive study of the situation. It begins with an analysis of the world food situation, including the factors affecting the patterns of consumption and malnutrition and the problems of raising the level of consumption of protective foods in poor

countries. It then presents a picture of the world surplus wheat supply and particularly of the situation in Australia, and describes the possibilities for, and difficulties in, disposing of this surplus and of limiting production in the future, if this is thought desirable.

The report concludes: "Australia is in a position to aid less fortunate peoples. It is not a pious platitude to say that Australia has the moral privilege and duty to give generous aid. As a Christian society we must be willing to accept, if necessary, a lower standard of living to help meet the food needs of Asian countries by measures suited both to immediate urgencies and long-term requirements."

NEW ZEALAND

Dear SCMerS in other countries,

It is with real joy that we, of the New Zealand SCM, send our greetings to you from our summer conference. At this time of fellowship between Christian students of our own country, we feel all the more strongly how far apart we are from you, and yet, how real is the unity between us. Our conference theme, "Forgiveness and New Life in the Holy Spirit", confronts us with the central affirmations of Christianity. This conference should awaken in us the desire to care for the student community in which we are set, and thus it may be a real preparation for what is the highlight of our coming year's program. We refer to the Mission to the Universities and Teachers' Colleges next June, concerning which it would greatly encourage us to have your intercessions. As Isaiah said (in chapter 30):

"And He will give rain for the seed with which you sow the ground, and grain, the produce of the ground, which will be rich and plenteous."

God grant that the year ahead may be blessed by the Holy Spirit moving abundantly in your lives.

*NZSCM Summer Conference
Masterton, January 5, 1956*



Rätt våglängd?

"Reform Program for the Church" was the subject of a conference held recently by the Swedish SCM. We feel too often that our churches, many of which were built in the 17th century, are living in the past, while we live in the 20th century in a society whose pattern has completely changed. We asked ourselves if the church-bell—if such a thing can be found in the new and rapidly growing suburbs around the cities—is ringing "on the right wave length". Do we come together to a service which inspires and compels us to accept responsibility for the parish in which we live?

Through a discussion of these questions we began to see the possible outlines of a real reform program.

1. In the Swedish situation, with a state church, we must be watchful of freedom and use the possibilities we have in the right way.

2. The Church cannot fulfil its evangelistic task if the great parishes of the large towns are not split up into small areas centred around small churches.

3. The big parishes, the lack of personal contact, and the desert distance between the pastor and members of the

EUROPEAN SCM CONFERENCES

Austria

National SCM Conference, Lanskrön,
September 1-13.

Denmark

National SCM Conference, Hald International Student Centre, near Viborg in Jutland, June 26 - July 2.

Finland

University Students' Conference, Orivesi, June 21-25 (translation provided); Lutheran-Orthodox Conference, Järvenpää (near Helsinki), July 2-5 (translation provided and foreigners especially welcome).

English-Speaking Camp mainly intended for high school students of about 16, Teiniharju, Punkasalmi (conference site of Finnish SCM), July 4-10.

France

National Camp, second half of July.

Germany

Conference for Pedagogical Students, May 21-26.

Great Britain

Study Swanwick, July 9-18.

General Swanwick, July 19-25.

Theme: Jesus Christ the Reconciler.

Seminar for Chaplains and Student Pastors, Swanwick, July 9-14.

Theme: The Pastoral Care of Students.

Netherlands

NCSV Summer Camp, July 13-15.

Theme: Problems of Fatigue.

Sweden

National Conference of SCM and Free SCM, Sigtuna, near Stockholm, August 25-30.

Switzerland

National Camp, in the mountains, July 16-22. Theme: The Integration of the Graduate into the Church.

parish can only be overcome by much more intensive work by laymen. Perhaps here lies the key to pastoral care within modern society.

Gunnar Weman

PRAY ONE FOR ANOTHER

May 6 - 12

SCU and SCA of Greece :

Mr. Nick Mitsopoulos, General Secretary, SCA ; Mr. Sterios Vittis, General Secretary, SCU.

Let us pray for students in Cyprus, Greek and Cypriot and Turkish ; for those who suffer in a time of political trouble and disorder. Let us pray for courage and wisdom for them and for the just fulfilment of their hopes.

WSCF :

Visit of Valdo Galland to Durban, Natal, South Africa, May 1-11.

Visit of Ed Dirks to Japan, May 7 - June 10.

Germany : Council of the *Evangelische Studentengemeinde in Deutschland*, Königswinter near Bonn, May 5-6.

India : Leadership Training Course for student leaders at Rajpur Study Centre, Dehra Dun, May 8-15.

May 13 - 19

SCM of India :

The Rev. Harry Daniel, General Secretary and all other staff ; Dr. David G. Moses, Chairman, and all officers.

Please pray for the SCM in India amidst growing responsibilities and opportunities because of the increase of student population.

North India University Teachers' Conference at Rajpur Study Centre, Dehra Dun, May 16-23.

WSCF :

Visit of T.V. Philip to India.

Visit of Valdo Galland to Transvaal, May 11-18.

May 20 - 26

WSCF : Visit of Valdo Galland to Rhodesia, May 19 - June 3.

Please pray for this first Federation visit to the Central African Federation and for the new university at Salisbury.

Sweden : Special weekends arranged in different places for new students who are going to universities the next autumn.

Germany : Conference for students in teachers' training colleges, Dreierbergen near Oldenburg, May 22-27.

May 27 - June 2

Japan :

Mr. Yasutaro Owaku, General Secretary, YMCA ; Prof. Kitamori, Chairman of Student Department, YMCA, and active in Professors' Movement ; Mrs. Kyoko Kubota, Secretary, Student Department, YWCA ; Mrs. Kiyo Takedo Cho, Member of WSCF Executive Committee.

Please pray for the Japanese SCM (Student YMCA and YWCA) and for the university teachers there.

WSCF :

Ed Dirks in Japan.

Valdo Galland in Rhodesia.

U.S.A. : Baptist Student Movement : Conference of second-year seminary students, Green Lake, Wisconsin, May 29 - June 4.

June 3 - 9

Korea :

Mr. Chun Bae Kim, General Secretary, Student YMCA.

Mrs. Hyun Ja Kim Oh, Secretary, Student YWCA.

The Rev. Sung Kook Shin, General Secretary, Korean Student Christian Federation.

Please pray for the Student Movements in Korea, and that they may grow in fellowship and unity through the Korean Student Christian Council. Pray also for the faculty members who play an important role in the life of the Student Movements.

WSCF :

Ed Dirks visits Korea.

Valdo Galland in Kenya and Uganda, June 4-9.

USA : Methodist Student Movement regional leadership training conferences in North Carolina and New York, June 6-13.

India : National Executive Committee meeting at Bangalore which has to make important decisions on program, staff and finance, June 4-9.

June 10 - 16

Philippines : Miss Natividad, Chairman of Student Work Committee, Youth Department, Federation of Christian Churches; Mr. Godofredo V. Estrella, Executive Secretary, YMCA; Mrs. Aurea J. del Carmen, General Secretary, YWCA. Please pray for the work among students and university teachers in the Philippines.

WSCF :

Visit of Ed Dirks to Philippines, June 11-22.

Return of T. V. Philip to Geneva.

New Zealand : NZSCM Mission to Universities and Teachers' Colleges, June 10-24.

India : Staff training and preparation for new academic year at Bangalore, June 11-21.

USA : Methodist Student Movement regional leadership training conference, Indiana, June 9-16.

June 17 - 23

Spain : Please pray for the Christian students in Spain and for the students and professors of the Protestant Theological Seminary in Madrid which was closed in January, and for the Christian witness in Spanish universities.

WSCF : Please pray for the Officers and Staff of the Federation as they prepare for the General Committee, and also for the work of all in the Geneva office. Philippe Maury, General Secretary; D. T. Niles, Chairman.

USA : Presbyterian Church US: seminar for new staff, Montreat, North Carolina, June 22-26.

June 24 - 30

Denmark :

Mr. Erik Agård, General Secretary, Danish SCM; the Rev. K. Kyro-Rasmussen, General Secretary, Eleutros (Baptist Student Movement).

Please pray for the efforts of the Danish SCM to secure for the Movement a full-time secretary. Pray also for the new National Council of SCMs in Denmark.

Annual Conference of the Danish SCM, June 26 - July 2, Hald.

India : Informal meeting of SCM and Evangelical Union leaders for worship and Bible study, June 25-29.

USA : Presbyterian US, University Ministers' Conference, Montreat, North Carolina, June 26 - July 2.

FEDERATION NEWS

Vol. XVI

Nº 2

A magazine published every two months by the

WORLD'S STUDENT CHRISTIAN FEDERATION

13, rue Calvin, Geneva

Switzerland

Annual subscription : Sw. frs. 2.50 ; 3s. 6d. ; \$1.00.

Subscription orders may be sent to your national SCM office
or to Federation headquarters.



STAFF

NEWS

Alice Otterness : has been in the office helping in the preparations for the meeting of the Federation Officers, Ecumenical Institute, near Geneva, February 25-29, and for the Ecumenical Consultation, March 1-5, at the same place. Later in March and in April she will visit the Scandinavian Movements.

Valdo Galland : has been working at home in Uruguay since the South American Leadership Training Course in January, and on March 7 will land in Dakar to begin a three-months' tour of Africa, including visits to Sierra Leone, Liberia, the Ivory Coast, Nigeria, the Cameroons, the Belgian Congo, South Africa, the Central African Federation and East Africa.

Kyaw Than : returned from Asia in January, and following the Federation meetings mentioned above, will leave for Bangkok to attend the Consultation on Ecumenical Missions of the International Missionary Council and the World Council of Churches.

T. V. Philip : following the Asian Theological Students' Conference and SCM Leaders' Council in Bangkok, will return to India where he will work on the follow-up of these meetings, participate in some meetings of the Indian SCM, and have some vacation with his family.

Ed Dirks : will be in Europe for the Federation meetings, beginning a three-months' tour on behalf of the University Commission which will include Pakistan, South India, Burma, Thailand, Hong Kong, Japan, possibly Korea, and the Philippines.

Parker Rossman : arrived in Geneva in January, and will return from a visit to the British SCM in time for the Federation meetings. In April he will visit SCMs in France and Germany.

Philippe Maury : returned from South America a few days early due to the sudden death of his father, Pastor Pierre Maury, former Federation Secretary. He has since been working in the office in preparation for coming Federation meetings.